

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES, VOL. 34.

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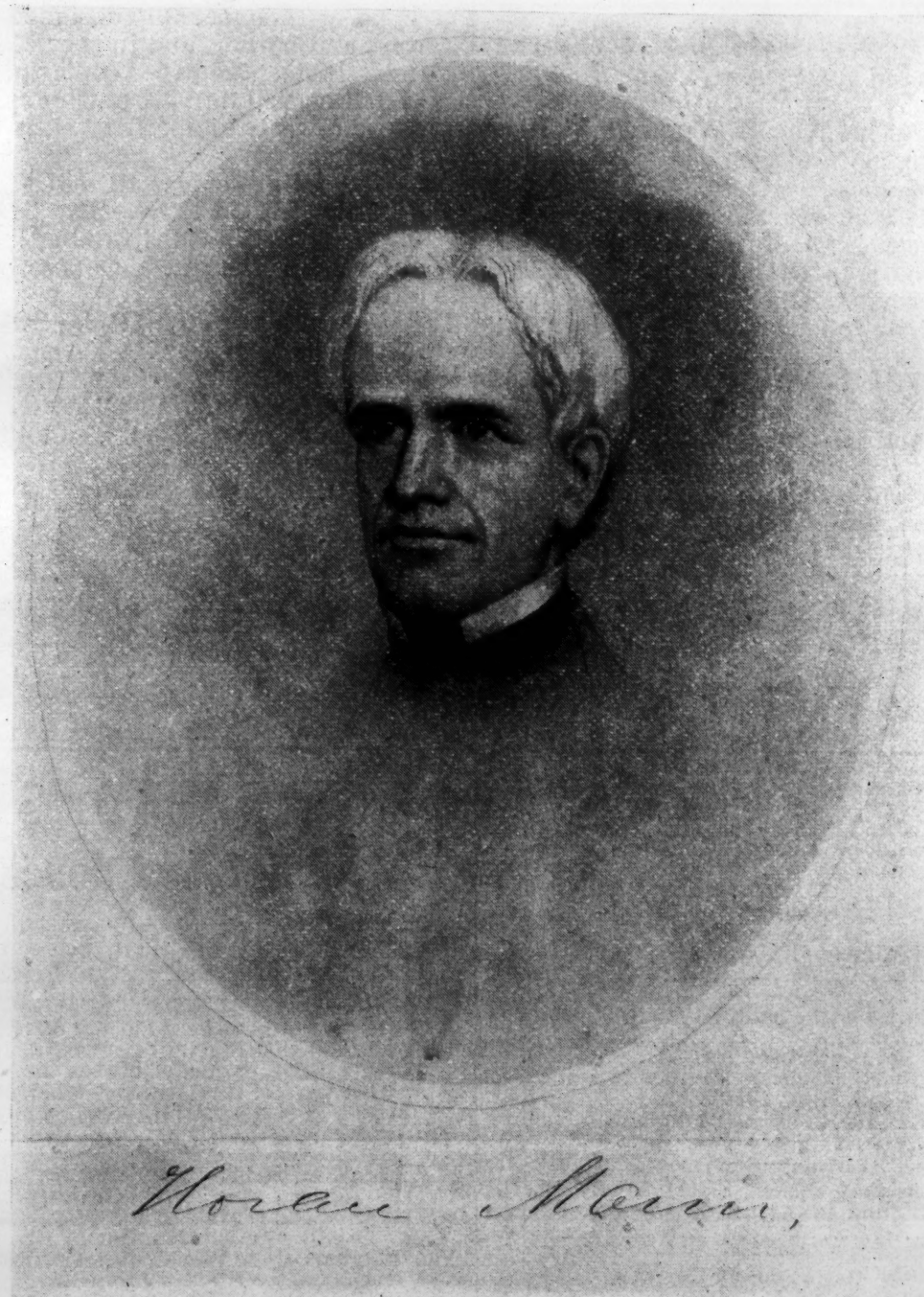
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VOLUME III.

THURSDAY, MAY 7, 1896.

NUMBER 10.



these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—From *Articles of Incorporation of the American Congress of Liberal Religious Societies*.

Editorial.

HORACE MANN.

May 4, 1796. — — May 4, 1896.

"Be ashamed to die until you have won some victory for Humanity."

Baccalaureate Address of 1859.

Rev. M. D. Shutter of Minneapolis is publishing semi-monthly the *Church of the Redeemer Pulpit* with cover. Number one is entitled "What Is Evolution?"

An exchange speaks of a "Resignation Service" in honor of the Sunday school teacher who had attended every session of his class for twenty-five years. Truly a remarkable and beautiful record, worthy high recognition.

We print to-day the account of a remarkable service recently held at Lawrence, Kan., in which our friend and fellow worker, John S. Brown, who is ninety years young, officiated. No more youthful spirit has followed UNITY through its entire career than has this perennial youth, John S. Brown.

Kansas City comes forward now with the latest publication venture, *Humanity*, a monthly of quaint typography and radical accent. Number two contains a frontispiece of Rev. J. E. Roberts of All Souls Church, who contributes the leading article. Ten cents addressed to *Humanity*, Kansas City, will bring it on three months' trial.

The death of Baron Hirsch arouses anew the question of wealth and its responsibilities, wealthy men and their duties. He affords an exceptional example of a man who developed the power of giving alongside the power of getting. If these two powers went hand in hand the world would not be so burdened with its wealthy men. But after all credit is given and respect paid, may we not ask, with all respect to the dead, what business had he or any man with so many millions?

How came he by them, and what will become of them now?

A young Episcopalian minister recently refused to join with Dr. John Hall in a marriage ceremony. The injury in this incident was to the little Episcopalian, not to the big Presbyterian. In Philadelphia, the Presbyterians have disfellowshipped a minister who has abandoned the doctrine of infant baptism. In Chicago the Presbytery have tougher problems in hand in the case of Messrs. Vrooman, Rusk, Hillis, et al.

The *Christian Register* has just celebrated its seventy-fifth birthday. The review from 1821 to the present date is very suggestive, but the most interesting contribution of all is the old original face of the *Register* reproduced, bearing its original motto, "And Why Even of Yourselves Judge Ye Not What is Right?" The *Register* carries a clearer face typographically now than then. If it only throbs with as high a prophetic purpose and banks as confidently on the future as did the *Register* of David Reed, the next seventy-five years will be more glorious than the last. Mrs. Marean's article on "Boston in 1821" is a most suggestive and interesting one. Altogether, it is a number to keep.

At this distance we may not pass upon the intricacy of the triple complication of Brahmin, Buddhist and English entanglement concerning the Buddha-gya Temple in India. It is one of the ancient Buddhist shrines. Dharmapala, secretary of the Maha-Bodhi Society, has raised money to buy some real estate rights in the village. If we understand it, the native Hindoo owners are disposed to accept, and the Lieutenant Governor of Bengal interferes. Whatever local reasons may justify this interference, those who know Dharmapala's noble purpose and high spirit will keenly regret any circumstances that will thwart his efforts to advance the fundamental Buddhism as he understands it, the spirit of gentleness and brotherhood the round world over.

The editor of *The Dawn* draws some suggestive conclusions, based on Prof. Warner's "Tables on American Charities," as to causes of poverty as determined by case counting. Over a hundred thousand cases in America, England and Germany were investigated. The conclusions run as follows: 21.3 per cent. of poverty is due to misconduct; 74.4 per cent. to misfortune. Drink causes 11 per cent.; lack of work or poorly paid work, 28.5 per cent. The supreme causes of poverty are unemployment for adults and bad homes for children. If cities would destroy the slums and build healthy dwellings, they would both employ the unemployed and save the children, and by moderate rents get back all it cost. By raising the taxes on land values, and by municipalizing natural monopolies, the

cities could get the money, and let the rents be a clear income. Birmingham, Glasgow, London, Berlin are beginning to do this. Where is America?

Religion in The Stomach.

Horace Mann used to say "God and nature abhorred a dyspeptic stomach." Lyman Beecher gives us a picture of the causes of dyspepsia in New England. He says, "We dined on salt pork, vegetables and pies; corned beef also, and always on Sundays a boiled Indian pudding. We made a stock of mince pies on Thanksgiving, froze them for winter use and they lasted until March." The amount of task work our fathers and mothers sat their stomachs to do is astounding. "There is a legend that, on taking down the pantry of an old Connecticut house, pies were found in perfect preservation, although the earthen dishes which had contained them had entirely decayed?" Doughnuts fried in lard were the staple food of the children that went to the district schools; and fat salt pork constituted with baked beans, the dinner in the woods of farmers who worked at a distance from their houses. Pork barrels and smoked hams and brandied cheeses and pies were of necessity the bulk of food placed on the tables at regular meals. Rye bread was possibly more wholesome, but it was not more palatable. In fact, New England bred not only creeds, but dyspepsia; and the two had a close relation with each other. It seems never to have occurred to the diary keepers that their exalted or depressed feelings were more closely connected with mince meat and horse radish than with the Holy Ghost. Such notes occur as, "Had this morning most amazing visions of my own unworthiness; and not till near night could I look up and see that I was forgiven and accepted," and "This morning ate heartily of the cakes and venison the Lord provided at the hands of my faithful helpmate. Immediately after Satan entered into my soul to cause great doubts of my ultimate salvation."

There was no mistake about the need of frequent times of fasting in those days of five meals twixt sun and sun; with abundance of cider. The simplest laws of healthful thinking were not understood. The body was held to be "an enemy of the soul," at the best; and to crucify it with its lusts was piety. To bring the body into fine harmony with the intelligence and use, so that it should be the temple of God, was inconceivable. The battle between the two was kept up continuously; and Satan was held to be on the side of the body, with God on the side of the soul. Old England has been a close second in the art of ruining the stomach. The English features are narrowing almost as fast as those of the American stock; and dyspepsia is seen in her intellectual stock even more markedly than here. It was the fortune of England to create a Carlyle, who will go down in history as the founder of the dyspeptic style. But Carlyle is not the founder of the dyspeptic school. Coleridge and De Quincy and many of the more notable scientists had bad digestion; and irritable tempers and as irritable tastes. Opium and absinthe and gin were not the primary cause; but in the first instance were used as remedies or reliefs. It is unfortunate that the nervous or hysterical literature which fol-

lows dyspepsia has won a peculiar admiration and secured the honor of genius. Is genius only a nervous system working under high irritation? Goethe was not a dyspeptic; neither was Shakespeare, neither was Emerson.

We have made a good deal of progress in the last quarter of a century toward the religion of wholesomeness. But much needs to be done to slough off the creeds of dyspepsia, the bad visions and dreams of disabled stomachs. Our boys and girls must be taught how to use their brains and bellies with due regard for each other.

There will be undoubtedly developed in time an asceticism of science; prayer based on psychic principles—not to appease God or purchase Paradise, but to bring the spirit into just relations with the Supreme Spirit. The deposition of the body from its autocracy is as final as the deposition of the soul from its contemporaneous pinnacle.

E. P. P.

Horace Mann, a Prophet of Education.

We crowd out other matter in this week's issue in order to make as much room as possible to celebrate the centennial of one who called the common school system of the United States into being; the father of Normal schools, teachers' institutes, better school-houses, more apparatus, real and not verbal teaching, etc.; a man whom Massachusetts allowed to pass over her borders weeping because she did not realize his worth, and was not ready to utilize his magnificent power. He came next to establish a college with a more open door than any that had ever before been created; equality of sex, of color and of creeds. Antioch College was the result.

We give our space to others,—reserving for ourselves only the opportunity to ask our readers to note that the story of Horace Mann's life is another proof of the tardy appreciation the world has for its great benefactors of soul, how stupid we are in the presence of supreme blessings; how dull is the world to appreciate the charities of mind. Soup houses, hospitals, charities of clothes and of bread appeal promptly to us, whereas the higher ministries of thought, the great potencies of spirit, the mighty missionaries of the soul, and the great benefactions of the heart, the life-molding and life-saving instrumentalities, are ever refused even by the favored sons and daughters of men, as Horace Mann, the prophet was refused by boasted Massachusetts herself,—the commonwealth that was proud of her 200 years of Harvard College,—the lamp of his life already burned out prematurely for want of the replenishing oil she had in abundance. Mr. Mann's story points to the solemn responsibility of those who are made under God, or by a vicious social order, the disposers of most of the wealth which is the product of civilization, and the indispensable ally of progress. When a Massachusetts citizen, out of his ample fortune, gave in the early years of Mr. Mann's secretaryship \$10,000 for the establishment of teachers' seminaries on condition that the legislature would vote a similar amount, the poor overworked secretary exclaimed: "This is glorious. I think I feel sublime. Let the stars look out for my head." A year or two later he records, "The brightest days which ever shone upon our cause were yesterday and to-day. Language cannot express the joy that pervades my soul at this vast accession of power which is

to carry the cause of education forward. But I am too much excited to raise a song of gratulation." What had happened? Why, the great state of Massachusetts, then as now, the capitalist state of the Union, had granted \$6,000 per year, for three years, to the Normal schools, three of them, I think, and \$15 dollars to each district for a school library on the condition of its raising \$15 dollars more for the same purpose.

O how cheap is heaven to such a man! How mean, in the light of subsequent history, was that vote of Massachusetts, and still her great prophet saw in it the coming glory, and his heart was glad. "If you know of any man who wants the highest seat in the Kingdom of Heaven, it is to be had for \$1,500," said Mr. Mann one day to Josiah Quincy, Jr. "The West Newton schoolhouse can be bought for that. If we could get it we could convince the state of the importance of Normal schools and insure them as an essential part of the school system of Massachusetts." Quincy took the offer and the Normal schools were thus inaugurated, with what tremendous results, let all the Normal schools of our land to-day indicate.

In the light of this ecstasy we can see how wicked seems the clutch of the millionaire; how infamous is the stolidity of the capitalist who smiles at the zeal of one who is God's torch, burning his soul that the benighted may have a light which might be extended indefinitely, if not created, by the unfeeling coal bank, if the man of money only knew his opportunity, nay, more rightly measured his duty, and saw in his dollars the immeasurable potency for humanity. If he but gave what is not his own, and never has been, except as it is his to use in the way Horace Mann used his nerves. Let the man whose wealth is in the bank exclaim like Horace Mann, whose wealth was in his brains, "How can I be able to bear the burden of life if I am not sustained by the conviction that I am doing something for the alleviation of others?" Let the capitalist as well as the teacher write in his note-book that he may carry in his heart the words found in Horace Mann's diary:

"Count that day lost whose low, descending sun
Sees at thy hand no worthy action done."

Note again this splendid triumph in defeat, the magnificent achievement in failure. The secretary closed his work with a sense of humiliation. Antioch College has never risen out of the mud and dust of the poverty in which Horace Mann found it. But the mighty host of the common schools, the splendid humanity expressed in the noble army of teachers, the ever enlarging equipments and ever widening halls of our Normal schools and state universities, which are links in the common school system that was founded by the brain of Horace Mann, are witnesses to his work. He talked of his 4,000 children in Massachusetts. They have become 400,000 children. The high privileges of the common schools of America testify to a magnificent triumph in his defeat, a splendid achievement in his failures. These are magnificent indications of a sublime story not yet compiled, to be found in the life and works of Horace Mann. The first century is but a preface to the story, the last chapters of which will not be written until toward the close of his millennium, when our schools will, indeed, be so common that every child born under the flag will have the opportunities now afforded to the best, and their privileges heightened and ennobled to match the magnificent faith of Horace Mann, who believed in the divinity of all men, in the sacredness of human nature, the teachability and reformability of the most stupid and the most vicious, because in every child of man dwells the spirit of the Almighty, "of such," did Jesus say, "is the Kingdom of Heaven." This human garden of the Lord did Horace Mann, the great cultivator, till with consummate skill and tireless diligence, and for him we give thanks.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

A Prayer.

Oh! Father give me peace!
My soul is weary of the restless world,
And looks to Thee alone for strength and comfort.
I do not mean to wander from Thy side,
But the bright flowers, or the tempting fruit
Arrest my steps, or lure me from the path—
The path of duty, pure, and straight, and plain,
And glorious with Thy dear presence;
But I cannot wander far e'er my tired
Feet stumble, and I fall.
The tempting fruit all has a bitter taste,
And the bright flowers wither and perish,
Or are snatched from me by some stronger hand,
I call for help to those around me, but
They do not hear, or answer with a laugh.
How glad I am that I can come to Thee
Who givest needed help and tender care.
Take Thou my hand, and hold me close to Thee,
Let me not wander from Thy loving side,
But let Thy will be mine;
Then will new strength through all my being flow,
And all my life grow beautiful and pure.
Oh! ecstasy of life, at one with Thee!

—Adelle E. Burch.

Horace Mann.

A CLEAN BODY FOR A WHITE SOUL.

All old Antioch students remember Horace Mann's strong disapproval both of card playing among students and the use of tobacco in any form by the young men.

In those early years the stone steps leading to the front entrance of the college building on the east were very white and beautiful. One morning after the usual chapel exercises, he announced that an accident had befallen these steps in which all felt a certain degree of pride. After working upon the feelings in regard to this serious injury that had come upon the entrance to the college, he said that someone had soiled their spotless purity by leaving there a circlet of tobacco juice.

It was told with such sincere regret everyone felt a disgrace had come to all that one of our number should commit such an offence.

Another precept we often heard repeated, was that of purity of thought. That the thoughts should always be such that, should all walls be suddenly removed and the most secret things laid open to view, there should be no cause for shame or mortification.

This was so deeply impressed on the minds of all it must have become permanent.

MARCIA BROWN HOWLAND.

Lawrence, Kan., April 29, 1896.

Horace Mann Memories.

YOUTHFULNESS.

Mr. Mann was always a young man; although over sixty when I knew him, save his hair, which was absolutely white, he showed none of the marks of age. Tall and slender in figure he carried himself with the ease and grace of a man of forty. There was a flexibility of muscle and elasticity of step that suggested the courtier rather than the scholar, the drawing-room rather than the class-room.

He came out of college in early manhood a physical wreck, a victim of the general neglect of the body which so many men three-quarters of a century ago found the necessary price of a liberal education. It was out of his own sorrowful experience that he became an ardent champion of physical culture as an indispensable part of a thorough education. But in spite of a naturally delicate organization impaired by the experience of his earlier manhood he met the requirements of an exceedingly arduous life up to the last by the rigid observance of two simple rules, an abstemious diet and regular exercise. A walk of three or four miles was his daily habit and it was a cold day, in fact, when he dispensed with it. From my window I could see him any afternoon in the week start out with a light cane in his hand, twirling it after the fashion of a Broadway dude. The boys used to say that when he got fairly out of sight

of the cottage his cane was put to a more serviceable use.

That this youthfulness was a matter of the spirit the following incident will verify: Once a month, sometimes oftener, President and Mrs. Mann used to invite the college classes to their own home to meet the members of the faculty with their wives and other invited guests. These Saturday evening socials were memorable affairs. Distinguished visitors were often present; persons attracted hither by Mr. Mann's own personal popularity no less than by their own desire to witness the then novel experiment of co-education. It was a rare treat for us boys and girls to meet the people of whom most of us had heard and but few of us had seen. It was at one of these gatherings that the incident referred to above transpired. The spacious parlors were crowded; full half of the company were compelled to stand all the evening from lack of seating capacity. Mr. Mann was seated in one end of the parlors in conversation with the honored guest of the evening. Coming into close proximity I turned in friendly recognition when the President instantly sprang to his feet and offered me his chair. Not wishing to interrupt the conversation I remonstrated and gently urged him to resume his seat, "Oh!" he exclaimed with characteristic vivacity, "I belong to the rising generation."

It was his quick sympathy with the young, begetting a feeling of comradeship, which inspired our admiration and won our love. The impression made upon me then and confirmed by maturer years was that of all his brilliant gifts, his unique accomplishments, and he had many, none contributed more largely to his eminent success as an educator than his signal ability to *feel young*.

(MRS.) HANNAH B. CLARK.

Antioch College, Class of '58.

Rochester, N. Y., April 28, '96.

Antioch in the Time of Horace Mann.

In one sense a college begins its career when it first opens its doors for the admission of students, but to on-lookers it is little more than a college in the making until it has sent out into the world its first graduates, whose accomplishments bear witness to the kind of work which the institution is fitted to do. I was not a witness of the gathering together of the raw material out of which the first Antioch classes were largely formed, but, fortunately, there are a few men and women still among us who can speak of those earliest days from personal knowledge. My own connection with the institution dates from the early part of the academic year in which it first had a Senior class, that is, from the autumn of 1856, and it is of some of the elements of its life during the six years preceding the suspension of the college in 1862,—*quacque ipse vidi, et quorum pars fui*,—that I propose to write briefly.

College co-education in those days was still a novelty. Oberlin, almost if not quite alone of American colleges, had already opened its doors to women as well as men, and to white and black alike. It was announced from the beginning that the policy of Antioch would be no less inclusive. It might have been expected that Horace Mann, the staunch defender of human liberty on the floor of the national congress and wherever else opportunity offered, would brook no discrimination of race in an institution presided over by him, but one could hardly have anticipated so hearty a welcome on his part to the doctrine of the equal intellectual rights of women, considering that in his own New England a college-trained woman had never yet been heard of. Antioch even bettered the example of Oberlin, for whereas the latter had a modified course of study for women, supposed to be better suited to feminine needs and the ordinary feminine capacity, the younger institution offered one curriculum to all. In the light of the experience of the last forty years it need hardly be said that the women who responded to this welcome needed to have no concessions made to their imagined intellectual inferiority.

Another respect in which it was the determination of Mr. Mann that Antioch should be favorably distinguished from other colleges, was its stronger insistence upon the pos-

session of an irreproachable moral character by its students as an indispensable condition of graduation. Not that American colleges in general altogether ignored this qualification; but, as a rule, it was only open and flagrant vice of which college faculties took note in those days. That a man should be in danger of losing a college diploma because he was known to be somewhat addicted to profane swearing, was a thing probably never before heard of. The most striking characteristic of Mr. Mann's nature was his ethical passion. To whatever seemed to him to be duty, he gave the unstinted service of all the powers of a mind of unusual vigor if not of the greatest philosophical depth. To feel that a thing was right, either for himself or others, was a challenge to its performance, or to its earnest defense if nothing more was possible, which he never allowed to go unheeded. So keen was his scent for unethical forms of procedure, that some features of his code of morals seemed to ordinary mortals almost if not quite fanatical. He willingly shared with me the expense of the exclusive control of a bowling alley for the summer of 1857, in our vacation retreat on the island of Mackinaw, *for exercise only*; no game was to be played which should test the comparative skill of the players, for that would be to arouse a spirit of competition and to encourage an uncommendable strife for victory; each one was simply to exercise his muscles without any reference to what the muscles of the others were accomplishing. If this mental attitude seems to anyone senseless and even ridiculous, let him remember it was the outcome, however strained, of that truly ethical sentiment which condemns the effort of one human being to overpower or get the advantage of another. But an example of this thorough-going conscientiousness upon a higher plane is not wanting. Nothing in matters pertaining to education seemed to him more to stand in need of amendment than the ordinary relations subsisting between teacher and pupil. The notion, whether native or English-born it matters not, that the school-master and his scholars are by nature mutual enemies, and the kindred notion derived from this, that scholars should band together against the common enemy and endeavor to shelter from merited discipline all offenders against law, were both supremely hateful to him. At Antioch he set himself to eradicate all traces of this most irrational temper. His first and most practical effort in this direction was to win the members of the upper classes not only to a recognition of the soundness of his views, but also to a hearty willingness to undertake to make them prevail among the students as a recognized ethical standard. It is not to be supposed that all traces of the old leaven could be at once removed, especially in an institution whose preparatory department was largely made up of a constantly fluctuating element; but the first graduating classes did to a marked extent contribute to the good order and discipline of the college by openly placing themselves on record as aiders and not opponents of the constituted authorities in their efforts for the promotion of the best welfare of the whole college community. When, upon the death of Mr. Mann and the accession of the Rev. Thomas Hill to the presidency, Dr. Bellows remarked to the new president that there were some peculiar notions of his predecessor with regard to college management with which he doubtless would have no sympathy—referring to the views just now spoken of—the reply came very promptly that no educational opinions of Mr. Mann commended themselves to him more completely than these.

Since Mr. Mann and the present writer had inherited from two of the older New England universities those traditions concerning the true ideal of collegiate education whose glory had not in those days been questioned, it was natural that our conferences upon college matters should be exceptionally frequent. Without distinctly and by name setting before us Harvard and Brown as examples for imitation, doubtless our more intimate acquaintance with the methods of these two institutions had its marked influence in determining the recommendations which we made to the faculty concerning scholastic requirements and especially the demands to be made upon those who would

win the honors of the institution. Not to institute comparisons in any direction, it may be said without risk of contradiction that from the very outset, few of the older colleges of the country did better work and secured better results, making due allowance for the difficulties attendant upon a new undertaking, than the then western but now central college over which Horace Mann was so fortunately called to preside—fortunately, though it cost him years of anxious toil and a shortened life,—for the blood of the martyrs is the seed not of the church alone, but of every enterprise which looks to the moulding of men into the image of God.—George L. Carey, President of the Meadville Theological School, in the Memorial Circular issued by Antioch College.

Correspondence.

Sunday, April 26, 1896, was a memorable day in the annals of Unity Church at Lawrence, Kan. On that day, Rev. John S. Brown, one of the pioneers of Kansas, celebrated his ninetieth birthday by preaching in Unity Church. Mr. Brown is blessed with perfect faculties, excepting for a slight deafness. He was the second minister of the Unitarian society at Lawrence, and was always actively identified with progressive movements in Kansas, especially with the free-state movement. He has done much for humanity and has been an honor to the Unitarian Church during a long and useful life. While standing always with unswerving firmness and courage for principle, he has yet been a true apostle of the gospel of peace and good will.

Mr. Brown was accompanied on his removal from New England to Kansas by his wife and four children. His wife and one son have preceded him to the land beyond, toward which his face is serenely turned. Not a little of the success of this good man is due to the strength of character and gentleness of the noble woman who was for so many years his companion.

A very large audience came out to hear the venerable preacher, who counts his friends by scores in all of the churches of Lawrence. Before entering upon his sermon Mr. Brown gave a short sketch of his life and of his early experiences in Kansas during the troublous times immediately preceding the Civil war. He stood during the sermon, which occupied half an hour, and seemed not at all fatigued at its close. The following is a brief extract of the sermon:

On this beautiful spring morning when the voice of the turtle is heard in our land, and the time of the singing of birds has come, I can very sincerely and appropriately adopt the words of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thy iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's." I am glad to stand up this morning in this pulpit on the 90th anniversary of my birthday. I see before me a large audience; I count them all my friends and fellow citizens. A great many who are here to-day were present five years ago; we met in the old stone church. It was the last meeting held there before its demolition. I preached from the text, "And lo, I am this day four score and five years old." Rev. Mr. Tenny, whom many of you remember as a former pastor of our Unitarian Church, furnished me with the text. I take the same text to-day with the change only of a single word: "And lo, I am this day four score and ten years old"—this meets the case precisely—I shall speak of the changes that have taken place during my lifetime. During two or three past generations great changes have taken place in all departments of human life, in our intellectual conception of God, of man, of creation, of matter, of the universe. Eighty years ago it was very generally believed that God created this material universe—stars that glitter in the vault of heaven—the sun that gives light by day and the moon that sheds her paler light by night—in the short space of six days. No one supposed the days were expanded into eras of long periods of time. Creation was completed within the limit of six of our natural days. In our good old Bibles this record in Genesis was not read as a parable of a spiritual creation. It was read and believed as a literal fact, as a carpenter builds a house or as a shipbuilder constructs a ship.

Six thousand years ago there was no sun, no moon, no stars gleaming through darkness and chaos. True, in all the past centuries of human life on this globe there have been philosophers and sages who have risen above their puerile conceptions. But the common ecclesiastical mind has held closely to those old traditions. Seventy or eighty years ago the style, the sentiment, the contents of the

Sunday sermon was radically different from what it is to-day. In years long past, but clearly within my remembrance, Rev. Edward Payson, D. D., of Portland, Maine, gave a very striking and vivid description of man. He was in stupidity and insensibility a *block*, in sensuality and sottishness a *beast*, in malice, cruelty and wickedness a *devil*. No wonder that some of his hearers the next day saluted each other as brother devils. Do the ministers of to-day preach such sermons? Seventy years ago the tone of the pulpit was pessimistic. This world was a vale of tears, a land of pitfalls, a foe to virtue, a stopping place for the night. Man must not think of making this his home; he was only a pilgrim intent on reaching the pearly gates of the New Jerusalem. This earth was no part of God's house of many mansions. Now the tone of the pulpit is optimistic.

"Live while you live, the sacred preacher cries,
And give to God each moment as it flies."

Take an active and cheerful part in this world's work. Every department of life needs your helping hand. The call rings loud and clear to clothe the naked, to feed the hungry, to visit the sick, to comfort the afflicted. Heed the call and your life will be happy as well as useful. Be a cheerful worker.

"Count that day lost whose low, descending sun
Sees from thy hand no worthy action done."

Seventy years ago the sectarian spirit was more rife than at present; more ill feeling and bitterness was manifested. In the early part of this century there was a standing feud between the Congregationalists and Baptists in my native town and I suppose in nearly every town in New England. The Congregationalists were the standing order so-called, the state church, in fact. Their ministers were settled for life; they were paid by a tax assessed on all the citizens of the town. The Baptists had to pay their part of the tax; no one was exempt. At length the Baptists rebelled. They refused to pay a tax in support of a state church. They pronounced it grossly unjust; some believed it unconstitutional. For refusing to pay the tax, three prominent men, members of the Baptist church, were carried to Amherst jail; thrust into prison as criminals. How long they remained in prison I cannot say. But I well remember that the Sunday after their release Elder John Parkhurst, the Baptist minister, preached from the text, "Behold, the devil shall cast some of you into prison, and ye shall have tribulation ten days." At the announcement of the text a ripple of laughter ran through the congregation. The next year this matter of taxation was brought into the arena of politics. This issue was: Shall the citizens of New Ipswich be compelled to pay taxes for the support of preaching or shall they adopt the voluntary system? The representative to the general court of New Hampshire, favorable to the voluntary system, was chosen by two majority.

I will close by repeating some encouraging words spoken by Henry James, a distinguished Swedenborgian. Perhaps I might call them a prophecy. Speaking of the externality of the church, he says: "I have nothing but respect and affection for the established institution of worship. I believe that these institutions will go on to be enlarged; that is to say, I believe the various religious sects will continue to flourish until the growing intelligence of society lifts them into a larger conception of religious truth and inaugurates a superb and unitary worship, expressing the instincts of a regenerate human brotherhood. At that day all our existing sects will be fused in a grand Christian fellowship, while every human use they have inducted or only indicated will be more largely resumed and more adequately fulfilled by the social organization of which they have been mainly introductory." Those are the very ideas which Jesus expressed when he foretold the coming kingdom of God on earth. O, Lord, may Thy kingdom come and Thy will be done on earth, is the prayer of all true souls.

On Wednesday evening the ladies of the church gave a reception to Mr. Brown in the church parlors.

The Bible in the Public Schools.

It must appear to every thinker that Bible-reading in our public schools would not develop any attribute or faculty of the pupil's mind. On the contrary, it might operate to retard his intellectual growth by opposing a barrier of authority to the free exercise of observation and reason. The active principle of the Pentateuch inheres in the Decalogue. I cite to illustrate my theme, the revised version of that code, published in chapter five, Deuteronomy.

The first three commandments relate wholly to the authority and dignity of Yahveh, and have no moral significance or value. The foremost of these is the declaration of Yahveh's right to precedence in the pantheistic procession; the second forbids the worship of images; and the third interdicts any trifling with the holy name. These commandments, unlike those that follow, are coupled with

threats of punishment for disobedience. The civilized world is so unmindful, both of the mandate and the penalty, that after twenty centuries of Bible reading, Yahveh is forced to share his honors with the Son and Holy Ghost, the majority of Christians bow down unto and serve the images of their saints and deities, and the name of God is a common mockery upon the lips of men.

The fourth and fifth commandments refer to the domestic relations; the former proclaiming a day of general remission from toil, that the servant may rest as well as the master; the latter enjoining filial respect as a means of preserving the commonwealth. The behest as to seventh-day idleness is generally disregarded, and the humane sentiment that inspired it has found such slight response in the breasts of Bible readers that they have upheld and defended slavery, and still, in many instances, abuse the rights of labor. Whatever honor is to-day accorded parents flows from love and sense of duty, and is wholly independent of a desire to perpetuate the Hebrew nation in Palestine.

All of the foregoing commandments have become *functus officio*. They have served their purpose, are devoid of vitality, and have no interest or value except as archaeological specimens. To read them to children as a means of moral training would be itself immoral, for such an act could be predicated only upon a deliberate disregard of truth.

The remainder of the Decalogue is couched in terse and simple terms, and betrays the hand of neither priest nor politician. It embodies principles that are essential to the existence of every tribe or nation, whatever may be its religion or form of government. These principles are manifest in the conduct of all peoples, the world over—although often violated—and some of them appear, in a measure, in the conduct of the lower animals. They guided the lives of men for ages before they found expression in language. Their formal publication has not strengthened them, nor has their incorporation into the Decalogue imparted to them any special virtue. They are rooted in the very nature of man, and will endure as long as the human race endures. The last five commandments are eternal because they are founded upon everlasting truths. Yet to read them as an exercise in public schools would conduce as little toward morality as to read the statutes of the state of Illinois, or the code Napoleon.

We may arrive at the same conclusion with respect to the myths and legends of the Pentateuch, and its curious and interesting laws; and also with respect to the Biblical histories, the poems, the wisdom books and the writings of the Prophets.

Although the careless reader of the Bible may perceive in it only a barren field that will not reward culture, the intelligent and well-advised student will discover a hundred veins of precious thought and information. Many of us have enjoyed glimpses of its treasures; and none, I shall venture to assert, who has beheld the precious metal which it contains, will ever be deceived by the pinchbeck imitations which the churches manufacture. To understand the Bible should be the aim of every educated person; but the road to enlightenment leads through the lecture-hall of the University, and not the class-room of the public school.

LEVI A. ELIEL.

Religious Instruction in the Public Schools of the United States.

* * * What place has the Bible in the schools of the secular state? As a religious revelation, or the source of dogma, no place at all. For the secular state cannot be the patron of any dogma, or the custodian of any revelation. There is no going behind this fact. It may be obscured by sophistry, or condemned by sentimental prejudice, but the fact itself cannot be removed. The Bible as literature, to be read as literature, has the same place in the public schools as Shakespeare or Homer. To read Job is as legitimate as to read Hamlet, if it be read just as Hamlet is read. But the Bible has no place in the public schools as an authoritative statement of religious ideas, or as a means of worship. This follows of necessity, because the state, being secular, can have nothing to do with a religious service, or with religious instruction. To assert that the Bible ought to be read as a religious exercise is equivalent to asserting that the state ought to have a religion. That thrusts upon us the problem. What religion shall the state adopt? Even lovers of the Bible here in America do not want to go as far as that but, to be consistent, they must go as far as that, or cease to claim a place in the public schools for the Bible as a religious revelation. The secular school is not an enemy of the Bible. It simply refuses, in loyalty to the constitution of the secular state, of which it is a part, to make any formal religious uses of the Bible. This policy does not exclude the Bible from the schools; it simply excludes certain ecclesiastical uses of the Bible.

Many urge that the Bible may be so used, because it is not sectarian, but simply religious. But this does not

touch the point. The secular school must be more than non-sectarian; but if engaged in as a religious exercise, if the Bible is treated as a revelation, it is contrary to the spirit and law of the secular state, however frequently it may be done. We hear it said that stopping such Bible-readings is practically closing the fountain of civilization from which our fathers drew their inspiration. Now, without giving any estimate of the Bible as a civilizing agent, we may safely say that our forefathers got whatever they did out of the Bible by a very different process than the Bible-readings which we are asked to have put in the public schools. What they got out of the Bible they obtained by prolonged private study, not from the formal reading of a few isolated verses by the schoolmaster once a day during term. This form of argument does our forefathers injustice; and, were they able to speak to us, they would denounce the assertion that such Bible-readings were the fountains of their civilization. And while there are a hundred thousand pulpits and a million Sunday-school teachers engaged in enforcing the scriptures in our land, it is folly to claim that ceasing to use it for religious purposes in the public schools is depriving our people of the Bible. We hear it said also that it is wrong for our public schools to teach the history of Caesar and rule out the history of Christ. But the story of Jesus' life, when taught as Caesar's life is taught, is not ruled out. It is only the dogmas which cluster about Jesus that are ruled out; and if such dogmas clustered about Caesar, they, too, would be ruled out. It is needless in the discussion of this subject to consider the character of the Bible. It is unnecessary, for instance, to show that some of its ideas of nature are contrary to those taught the child by science; that some of its morals are barbarous; that its historical statements are often conflicting and incorrect. The whole question turns upon the fact that such Bible-reading as is demanded, being a religious exercise, is contrary to the spirit and law of the secular state. The whole argument lies, not against the imperfect character of the Bible, but against its ecclesiastical use in a secular school.

The fact is, that our public schools, without text-books on ethics or formal moral instruction, are efficient training schools of character in more ways than one.

1. Moral lessons are impressed upon the pupil by all the educational material which he there uses. Moral sentiment is held in solution by the reading books, which are full of the choicest specimens of the world's literature. In every mathematical operation the necessity of exactness, fidelity and veracity is enforced. In historical studies, moral laws are illustrated upon a large scale, and moral qualities are made impressive by the lives of great men. All these facts are sources of moral influence which play continually upon the pupil's nature like a tonic breeze. And this training is all the more efficient because it comes informally and operates independent of any preachment. To remind children continually that they are in this way becoming moral, would destroy that good influence and arrest their growth in character. So that to turn away from this vital training to a set exercise, observed for the sake of being good, would be a great misfortune. It would make our schools far less moral.

2. The discipline of the school in itself affords a very precious training in morals. We doubtless seldom realize how much is gained for higher civilization by the attendance of a child for even six years upon our public schools. There he is put during his formative period of life into an atmosphere and under a discipline which afford him training in nearly all the rudiments of good citizenship. Let us enumerate a few of them: Punctuality and habits of order; the lesson of obedience and reverence for the rights and feelings of others as human beings; the sanctity of property and the necessity of truthfulness; a manly bearing and respectful speech; the consciousness of independence, tempered with the recognition of communal interests and obligations; the steadiness of purpose cultivated by task-work, and the importance of fidelity, illustrated by every recitation; the sentiment of equality and the feeling of justice enforced by the constant pressure of experience. These and other moral qualities of highest moment are forever being imparted by the vitalizing conditions of the school.

3. The personality of the teacher is the chief source of moral influence. The presence of the teacher, if a proper person for the position, is worth more than a thousand text-books, though they all may be as good as the Sermon on the Mount. In the casual judgments which the teacher passes upon persons and events; in the patience and self-control which he exercises upon himself, and which spreads from him by a subtle contagion until it infects with moral health every pupil; in the looks of approval and disapproval with which he meets the behavior of the children; in the decisions which he passes upon the conduct of those under his control; in the tones with which he speaks to the dullest girl or the most timid boy; in the forgiveness which he enjoins and practices; in the veracity which he displays and

the sincerity which he inspires; in the kindness which he bestows and the self-sacrifice which he recommends—in all these acts and attitudes the true teacher makes his school a school of applied morals where character really grows.

Shall, then, our public schools teach a formal moral code? No, rather let them possess a moral atmosphere derived from the personality of the teacher. For there is only one way to increase the moral power of the school, and that is, not by creating didactic machinery, but by investing in noble teachers. Place a Horace Mann or a Thomas Arnold in a schoolroom, and that school will possess more moral power than resides in all the ethical hand-books in the whole world. We must, then, put our faith and our money into teachers of the very highest character; and we may be sure that where they are there will be moral culture ripening noble manhood and womanhood, for more powerful than everything else is moral life itself.

When we lift up our eyes to discern the deepest movement of modern history, and bend our head to hear "the tread of men in fulfilment of the great destinies of the race," what we see is the slowly uptowering modern state, where law is free from ecclesiastical dictation and politics from sectarian rancour; where education is free from theological despotism, and science from the yoke of tradition; where every man shall be secure in the exercise of his religious convictions, and where no man shall be obliged to contribute to the support of a dogma which he disbelieves; and also, where religion, divinest daughter of Heaven, unmolested in its own kingdom, shall be free from bureaucratic dictation, and the corrupting entanglements of political strife; and what we hear is the chords of multitudes, like the mighty roar of Niagara, all pleading for what has proved the providence of God, that every man be given a chance to find and live the good, the true, the beautiful, in his own fashion, as long as he does not trespass upon the rights of others. To the pattern of the modern state our courts have fitted their decisions; to the prophecy of the ages our government has given a local habitation. And as we bend our ear to catch the faintly whispered demand of the myriads of children yet unborn, we hear the divinely urgent exhortation: Guard for us the public school from priestly tyranny and dogmatic zealotry, from ecclesiastical dictation and the poison of sectarian passion; preserve it in all its sacred freedom and truly catholic functions; protect it as the organ and oracle of the humanity of man; and finally, hand it down to us as the seed plot of patriotism, more efficient for citizenship because dogma is not there, and more friendly to religion because no unwise use of the Bible or the Catechism is there attempted.—Joseph Henry Crooker in the *Westminster Review* for August, 1895.

The Ethical Congress and Convention of Ethical Societies.

St. Louis offered the place and opportunity for an Ethical Congress of four days, beginning April 23, and an interesting program that was carried out, with the exception of Prof. Adler's presence and addresses. He was too sick to leave home, to the disappointment of all. The public missed his publicly spoken word, but the members and delegates missed, in addition, his helpful guidance and practical counsel.

All of the other lecturers and leaders of the ethical societies of the United States were present and spoke several times with the vigor of enthusiasm and practical interest, and each must have gone back to personal work the stronger for this common service and counseling.

The Congress opened with a Public Conference on the subject, "Woman's Influence on Public Affairs," with papers from Mrs. Coonley, president of the Chicago Woman's Club; Mrs. Wilmarth, president of the Fort-nightly Club of Chicago; Mrs. J. C. Learned and Mrs. W. E. Fischel of St. Louis.

It may mean little new to my readers for me to say that the sum and substance of their entire matter was that the more fully woman developed all sides of her nature, the more potent she was; that character and personality counted for more than all else; and that woman must do what she may and can, applying her energy and influence where woman's influence and energy are needed and will be effective—this is not new, but it is sound, and is a good working basis; and certainly the presence and words of these four women who are doing what they teach must have a broadening influence.

The delegates' meeting on Educational and Philanthropic Work within the Ethical Societies made those present feel sure of the existence of three elements usual in an earnest conference upon such a subject: Some progress made, perplexity, anxiety and some disappointment over methods and results, and a strengthening hope and energy for the future. Prospective is lost when one is "in the midst of things;" and the value of what seems only a small piece of work cannot be justly estimated. With members of ethical

societies it is an open question as to what should be the proportion of lecture and teaching work and (so-called) practical work. To some, the former seems the really practical work of this comparatively new movement; to others the concrete application of these teachings, in a definite form to be seen by the world, seems the practical work. Both, no doubt, will go on developing as opportunity, wisdom and personal opinion will decide in different societies; for it is the earnest question in all liberal organizations of the day.

The Public Conference on "Municipal Reform," opened by Prof. Albion Small, head of the Department of Social Science of the Chicago University, followed by Mr. W. A. Giles, a business man of Chicago, prominent in municipal reform work, and several earnest men of St. Louis, had the dignity and practical value that a meeting led by such men upon such a subject must have, and is part of the good influence affecting our municipal affairs so widely of late.

A third Public Conference had the general topic, "Ethical Views of Life," with the opening address by Mr. Salter, filled with his own spirit and the highest spirit of the ethical movement—good to hear and think over. President G. Stanley Hall, of Clark University of Massachusetts, followed, speaking upon a belief in and love of life, saying it was a cardinal law of ethics. We should develop ourselves to the fullest. Everything is good that brings us up to fullest maturity. The life is feeling; and love is the impulse to grow and the fulfillment of the law. The basic thought in Mr. Mangasarian's address, as last of the trio, was, "Do the right in order to know the right."

Saturday morning brought a fourth Public Conference with "Moral Education in the Schools" as its topic. It was ably and diversely dealt with. Prof. Hall plead for the study of Nature, saying, "Nature is the only 'revelation' we have;" for the indulgence and cultivation of the imagination; for the deepening of the soul; and bidding us, during the period of adolescence, not to finish education but to plant germs. "The business of science and education is to simplify mental processes; a labor-saving device is philosophy and psychology."

Mr. W. S. Champlin, chancellor of the Washington University, plead for direct teaching of morality in schools, although confessing he had been unable to formulate a method that would succeed. If put in a book-form it would be a failure. There is such a thing as "moral contagion," and that must come from personality.

Mr. Greenwood, Superintendent of Schools of Kansas City, said it was the duty of teachers to teach those things that will make good citizens: Knowledge, first, as points, to be "worked around" into areas of intelligence, character, power, etc. The "survival of the fittest," to be counteracted, always. Prof. Soldan, Superintendent of the St. Louis Public Schools, was the last speaker. "Nature in the child:" means of reaching brain areas must be spiritual means. "The child in Nature:" direct the child's mind to the means that Nature takes to protect life before the analyzing of life. "A way of influencing child nature:" every presentation of literature and history brings opportunity to ask, Did this man do right or wrong?

The Conference on Ethical Sunday School Work was valuable to the workers therein, and perhaps the gist of all our work may be briefly summed up in four points made by Mr. Evans of the New York Society:

1. Call out appreciation of the good.
2. Teach largely by concrete examples.
3. Teach elements the child can grasp, for the child must understand processes and arrive at results.
4. Avoid dogmatic methods.

Sunday morning brought the final meeting of the Congress at Memorial Hall, where there were brief addresses by Mr. S. Burns Weston, W. M. Salter, Mr. Evans and Mr. Elliott of New York, and Mr. Sheldon—all helpful and giving a fitting ending to the profitable four days.

Mr. Salter's fine tribute to Mr. Sheldon, that the man was more than his work, came with greater force to us because of Mr. Sheldon's wise planning and successful carrying out of this Ethical Congress and Convention of Ethical Societies of the United States—a piece of work as self-evident as the work in, and out from, his St. Louis society.

JUNIATA STAFFORD.

Who will interpret for us the aspirations and desires of the human heart? What mean those high thoughts that leap like angels from our souls and wander forever unsatisfied, finding no resting place on earth? What mean those dreams, those beautiful ideals, surpassing with their loveliness the possibility of earthly achievement? They beckon us onward and onward, disappearing sometimes, only to shine again from loftier summits of more inaccessible mountains. Are they not the spirit's own predictions of larger fields of activity and more perfect work?—Rev. Marion D. Shutler.

The Home.

*Our daily life should be sanctified by doing common things
in a religious way.*

Helps to High Living.

SUN.—If miracles be the command over nature, they appear most in adversity.

MON.—Certainly, men in great fortunes are strangers to themselves.

TUES.—Boldness is an ill keeper of promise.

WED.—New nobility is but the act of power, but ancient nobility is the act of time.

THURS.—The mould of a man's fortune is in his own hands.

FRI.—The care of posterity is most in them that have no posterity.

SAT.—It is a strange desire to seek power and lose liberty; or to seek power over others and to lose power over a man's self.

—Bacon.

Women's Work.

They talk about a woman's sphere
As though it had a limit;
There's not a place in earth or heaven,
There's not a task of mankind given,
There's not a blessing or a woe,
There's not a whisper, yes or no,
There's not a life, or death, or birth,
That has a feather's weight or worth,
Without a woman in it."

—The Silver Cross.

Picturesque Cowardice.

There were few real cowards in the Civil war, and yet many an officer on both sides has amusing stories of cowardice to tell, especially of the earlier period of the great conflict. General Joseph E. Johnston, the confederate commander, now dead, used to relate that in one of those earlier battles and in the hottest part of the action, he felt his coat tails pulled. Turning about he beheld a young man who had been employed in his tobacco factory previous to enlistment.

"Why are you not in your place fighting?" the general demanded, angrily.

"Why," answered the youth, "I just wanted to tell you that, if you don't mind, I reckon I will take my day off to-day!"

Admiral David B. Porter once said that he asked a friend who had fought all through the war, and made an excellent record, if he had ever killed a man.

"Yes," he answered in a remorseful tone, "at Bull Run I ran at the first fire. A confederate chased me for ten miles, and was then so exhausted that he dropped dead."—*Selected.*

The First Mayflower.

The gray mists on the hillside fall,
The gray gulls o'er the harbor call;
With silent tread they wander down
Through last year's leaves and grasses brown.
Said he, "The months go by this year,
An all is still and dead.

Is it, then, always winter here?"

"The spring will come," she said.

An east wind cut the mist in twain—
There is the straight sea line again.
She draws her mantle close, and he,
Turning his back upon the sea,
Speaks: "Lord, thy servant here behold!

My sins upon my head:

But why, Lord, slay us by the cold!"

"The spring will come," she said.

She droops her head, and at her feet
There is a flower, white and sweet;
They brush the leaves aside, and there
Its pink and white are everywhere.
A ray of sun—and all the slope
Laughs with its white and red.

"It is the Mayflower of our hope;

The spring has come," she said.

—Arthur Hale, in *New England Magazine*.

The Difference.

Beauty lies within ourselves,
After all, they say;
And, be sure, the happy heart
Makes the happy day.

In a cool and shady garden
Phyllis sat. The roses' scent
Fanned a face whereon were written
Restlessness and discontent.
Lilies nodded, bluebells tinkled,
Birds sang sweetly in the trees;
Merry talk and joyous laughter
Sounded on the summer breeze.
"Oh," sighed Phyllis, "I am stifling."
And she raised her pretty head.
"I am sure 'tis going to shower—
What a horrid day!" she said.

In a warm and dusty city
Janey, pinched and wan and white,
Leaned against a heated building,
Longing for the cool of night.
Suddenly she spied a floweret,
Pale and slender, at her feet.
"Oh!" she cried, and stooped to pluck it;
Looking up in rapture sweet
Through the crowded house-tops, Janey
Caught a glimpse of blue o'erhead;
And she kissed the little posy—
"What a lovely day!" she said.

Beauty lies within ourselves,
After all, they say;
And the glad and happy heart
Makes the happy day.
—Gertrude M. Cannon, in *June St. Nicholas*.

People of India.

Formerly it was not the custom in India to teach girls anything; and even in the richest families a woman could hardly be found who could read or sew. Women and girls of all classes are despised; and although those belonging to the upper class have more money, they are all equally ignorant. The dress of the women is very simple, consisting of a single piece of cloth about one yard in width and five or six yards long, so arranged as to cover the whole person gracefully, and requiring neither buttons nor pins. The right arm is left free, and the right shoulder is partially exposed. This costume is very pretty. It is generally white, often with a narrow border of blue, red, or yellow.

The women of all classes are very fond of jewelry. They wear bangles on their arms, great massive rings on their ankles, and necklaces, earrings, nose-rings, toe-rings, and the like. Some of the toe-rings have little bells attached, so that the wearer literally "makes music wherever she goes," or at least makes a jingle. The poorer classes, who cannot afford the precious metals, array themselves in heavy pewter or earthenware ornaments. The poor man's bank is his wife. If he is able to save any money, he invariably buys ornaments for her. He is thus able to keep his money safe, and please his wife at the same time! These he can sell again, if necessary, for almost the same price he gave for them.—*Youths' Instructor*.

Little Sally's Animal Story.

My cat is just as old as I am. We were kittens together. Mamma says she used to rock us in the cradle. One of the first things I remember is my cat. She is a very big gray cat, with a ringed coon tail. Her name is Big Betsey. Big Betsey goes to the country in summer. Mamma wouldn't think of leaving her behind to look out for herself. And we think Big Betsey always knows on what day we shall start. We think that she understands a great many words that we say.

Last summer she had a very smart, handsome kitten, a great pet with us all; and we think Big Betsey understood us when we said we did not think the kitten could be taken, too. The morning we were to start, when mamma went upstairs, there in one of the trunks lay Big Betsey's kitten, and there Big Betsey stood packing her as nicely as possible, standing up on her back feet and tucking her in with her paws.

But she'd have smothered, all locked in where she couldn't get any fresh air to breathe. She and Big Betsey went in a basket, and had part of my seat. This is the end.
—*Babyland*.

Books and Authors.

Grandfather's Spring.



The oak and the maple are bending
Narcissus-like over a glass,
And the wind laughs the while it is sending
Faint ripples that quiver and pass.
The sunshine drifts down through the swaying
Of branches where acorn cups swing,
And trembles and smiles on the waters
That bubble from Grandfather's spring.

The gray stones are glad in their curbing
Of fountains so sparkling and cold;
The squirrels play, never disturbing
The chipmunks that watching grow bold;
The birds build their nests unmolested,
And dip here, and joyfully sing—
For the source of a treasure unfailing
Is hidden near Grandfather's spring.
The myrtle's green leaves are all shining
And clustering thick on the hill;
The asters, no longer defining
Their purple, are white-robed and still.
The maidenhair fern waves her tresses;
The jewel plant's delicate wing
Is lifeless and pale till it presses
Its silver from Grandfather's spring.

When long years ago we were asking
To fathom the secret of love,
The oak and the maple trees basking
In sunshine like this from above,
Drew us gently to hear their true voices:
"Sing, Spirits immortal, oh, sing!
For love waits, and life finds its answer
In the clear depths of Grandfather's spring."
LYDIA AVERY COONLEY.

Labor And Its Relations to Law.

One of the best little books—about as big as a primer—ever published. It is worth, however, as much as a dictionary. It is one of that class of books that hereafter will be more common—I mean boiled down books. The extract only is left. But the difference is that before boiling you have sap—after boiling you have sugar.

I cannot give you a complete review to-day. But the table of contents is History of Law of Labor; The Employment Contract; Strikes and Boycotts; and Forecasts of the Future. Let us turn to the very last section to show how thoroughly wholesome and important the volume is. "In association, therefore, in collective bargaining, not in going back on all past history and giving up the contract, but by extending, strengthening and improving it, lies the path of the future. Contract is the character of freedom." That is, we as laborers must be found organized as the trusts are found organized in selling. Then, and not till then, will the combination of capital be utterly harmless. It will only be possible to fairly meet monopolistic capital and balance its tendency to selfish regulations by the fact that it is impossible for trusts to combine. Where that is possible in some cases, as in effecting tariff measures, the laborer and the consumer are helpless. Prof.

(By F. J. Stimson—Published by Charles Scribner's Sons.)

Stimson rightly says that the point where the struggle of the laborer now rests is how shall labor be recognized as a partner of capital. His answer is by forming labor combinations for other purposes than exacting higher wages or resisting lower. The laborer must turn aside from fighting employers directly to creating conditions where labor shall be as strong as capital.

E. P. P.

Literary Notes.

In the May number of the *Progress of the World Magazine* is a series of photographs of lightning, taken by W. N. Jennings.

A monograph upon "Number and its Algebra" by Arthur Lefevre, of the University of Texas, is announced for immediate publication by D. C. Heath & Co. of Boston.

Messrs. Copeland and Day announce for early publication a new translation into English, by Mr. M. S. Henry, of the mediæval *cantefable* or song-tale of "Aucassin et Nicolette," with versified passages rhymed by Mr. E. W. Thomson.

Fly Leaf Harte and *Philistine Hubbard* are not like the old woman who went to the cupboard. They found a bone (of contention) and it took just nineteen days to pick it. Result, Harte takes the "little journey" and Hubbard stays in East Aurora.

A new edition of Boswell's famous life of Dr. Johnson is announced by Messrs. Archibald Constable. Introduction and notes are to be provided by Mr. Augustine Birrell, the prior of that august body, the Johnson Club. The first of the six volumes is to appear early in the summer.

Messrs. Ginn & Co. have in press Frye's "Home and School Atlas," which is to be replete with 24 full-page political maps; 12 full-page relief maps, and 24 climatical and industrial maps of the United States, with text for the same. The atlas will be specially adapted to the use of high schools, upper grammar grades, and in the home.

The first number of *Bradley, His Book*, is more remarkable for what it omits than for what it includes in bulk. It is little more than a collection of advertising posters printed in a great variety of colors. Miss Monroe's poem, "The Night-Blooming Cereus," and its two pages of decorations are worth much more than the yearly price of the "Book," however, and if Mr. Bradley will give us a little more culture and a little less commerce in future numbers of his æsthetic periodical, he may occupy the front seat in the bibelot van.

Mr. Stanley Waterloo's story, "An Odd Situation," is shortly to be brought out in a new edition by Messrs. A. & C. Black in London, and Way & Williams of Chicago. An introduction by Sir Walter Besant, with special reference to what Mr. James L. Ford calls the "Chicago Literary Movement," will provoke much discussion of a more or less acrimonious character. "A Man and a Woman," Mr. Waterloo's other book, which was quite recently published in England by Redway, has been accorded high praise by the reviews, and is now in the third edition.

Professor Richard G. Moulton, of the University of Chicago, whose "Literary Study of the Bible" is just now receiving much mention in theological and literary circles, took his degree of A. B. from London University, and received A. M. from Cambridge University in 1874. From 1874 to 1890 he was University Extension lecturer to the University of Cambridge, to the University of Pennsylvania in 1891, receiving from the latter institution the degree of Doctor of Philosophy. In 1891 and 1892 he was lecturer to the London Society for University Extension, and since 1892 has been connected with the Extension Department of the University of Chicago. He is the author of "Shakespeare as a Dramatic Artist," "The Ancient Classical Drama," and "Four Years of Novel Reading." He has a brother who is a leading mission worker in the islands of Tonga. This brother is a translator of the Bible and other literature in the Tonga tongue. Another brother, Dr. W. F. Moulton, head of the Leys School at Cambridge, England, is author of a history of the English Bible, and was one of the New Testament revisers, as well as translator of the well-known Winer's New Testament Grammar.

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The Liberal Field.

"The World is my Country; To do
good is my Religion."

THE FRIENDS.—Will hold their general conferences at SWARTHMORE this summer. The meetings begin August 19 and continue for eight days. * * * A summer school for teachers will be held at GLENS FALLS, beginning July 14. The session will last three weeks. Henry R. Russell will hold classes in physics, chemistry and in school-made apparatus.

CORRESPONDENCE.—The following additional letter from Rabbi Gries of Cleveland was received too late to be read at the directors' meeting of the Liberal Congress, reported in last issue:

"I am in sympathy with the work of the Liberal Congress and will do what I can for it financially and otherwise. I trust that your meeting will be so arranged that I can go from it to the Conference of Charities at Milwaukee."

JEWISH.—Dr. Hirsch has accepted an invitation from Zion Congregation, CHICAGO, to officiate regularly on Friday evenings, commencing after the fall holidays. Mr. Jos. K. Arnold, a student of the University of Chicago, will superintend the Sabbath school. * * * A meeting of the executive board of the Central Conference of American Rabbis was held recently at CINCINNATI. It was decided to hold the annual conference in MILWAUKEE, beginning July 7. Dr. S. Hecht will preach the conference sermon. * * * The Jews in RUSSIA mourn the death of Dr. Sergius Alexandrowitch Berschadski, professor of the Imperial University and the Lyceum in St. Petersburg. He was descended from a family of orthodox priests, with not one drop of Jewish blood in his veins, but he devoted the greater part of his short career to the interests of that people and made extensive researches into their history in Russia, Poland and Lithuania.

ROMAN CATHOLIC.—Cardinal Gibbons of BALTIMORE has completed his new book "The Ambassador of Christ." It is in the hands of the publishers. * * * The Jesuit Fathers have decided to open halls at Cambridge and Oxford universities, where the scholastics of the order will receive part of their training. * * * The most eloquent preacher in Italy is said to be Padre Agostino Da Montefeltro. It is said to be a

wonderful sight to see the Duomo of Florence crammed with people patiently standing during the whole of his sermon. No such crowds have thronged the great cathedral since the time of Savonarola. * * * Bryan Lawrence, late president of the New York Catholic Protectory, has left an immense fortune to Catholic charitable institutions, colleges and churches. * * * The Catholic Summer School on Lake Champlain will open this year on July 12. The coming season will be the first on the assembly grounds of the school. Fifty thousand dollars will be expended in preparing them for the season of 1896. * * * The Columbian Catholic School, established last year in MADISON, WIS., announces its second session July 19 to August 4. Among the list of lecturers appear the distinguished names of Bishop Spalding, the Right Rev. J. J. Keane, Cardinal Satolli and Archbishop Ireland.

AMONG THE WOMEN.—Miss Alice Sorabji of Poma, India, has recently passed with honors the B. Sc. examination at the University of Bombay. She is the first woman of India to take this degree. * * * The colored Women's Club of Omaha issued the Easter edition of the *Weekly Enterprise*. It is pronounced as being up to a high standard and reflecting great credit on all women. * * * The eighth annual reunion of the MASSACHUSETTS Association of Working Girls' Clubs was held in the Parker Memorial Building, BOSTON, on the evening of April 21. Rev. Edward A. Horton and Rev. Thomas J. Conaty of Worcester, president of the Catholic Summer School, addressed the company. * * * Miss Kaku Sudo and Miss Hana Abe, two young Japanese women, have just graduated from the Laura Memorial Medical College of Cincinnati, after taking the four years' course. * * * Olive Schreiner has begun, in *The Fortnightly Review*, a series of articles called "Stray Thoughts About South Africa." * * * Mme. Kerschbaumer has been appointed to the chair of ophthalmology in a medical college for women at St. Petersburg. She is a Russian by birth and is the first woman professor in Russia.

EDUCATIONAL.—The total number of graduates of Yale is 16,737. Dr. Benjamin D. Stillman of BROOKLYN, class of 1824, is said to be the oldest living graduate. * * * The Divinity School Faculty of the University of CHICAGO are soon to start a new university quarterly to be called *The American Journal of Theology*. * * * Cam-

bridge University, England, has invited Bishop Potter to be "select-preacher" to the university during the month of May, 1897. * * * It has been decided by the Chinese government to establish a university at TIEN-TSIN on the European model, and a number of colleges throughout the country, with European and Europe-trained Chinese professors. * * * At Calcutta University 2,743 students are matriculated, more than five times as many as in 1865. There are ninety-nine Indian Colleges affiliated with the university, which receives no public money in any shape. * * * The department of Oriental languages at Johns Hopkins University has been enriched by a gift to its library of \$600, by Mr. Leopold Strouse. This gift will form the nucleus of a library of rabbinical literature. * * * Prof. George A. Smith of Glasgow, Scotland, has begun a series of lectures on "Hebrew poetry" at Johns Hopkins University, BALTIMORE. * * * A friend of Princeton University, who refuses to have his name mentioned, has offered from \$300,000 to \$500,000 for a new library building.

UNIVERSALIST.—The "*Universalist Herald*," edited by the Rev. J. C. Burruss of NOTASULGA, ALA., is the only Universalist paper published in the South. NOTASULGA is ten miles from TUSKEGEE. * * * Ephraim Howe of NEW YORK bequeathed

Books Received.

HARPER & BROTHERS, NEW YORK.
Wealth Against Commonwealth. By Henry Demarest Lloyd. New edition.

MACMILLAN & CO., NEW YORK.
Browning and the Christian Faith. By Edward Berdoe. Cloth, \$1.75. A. C. McClurg & Co.
An Ethical Movement. A Volume of Lectures. By W. L. She'don. Cloth, \$1.75. A. C. McClurg & Co.

THE OPEN COURT PUBLISHING CO.
On Germinal Selection. By August Weismann.
The Religion of Science Library. No. 19. Paper. 25 cents.

G. P. PUTNAM'S SONS, NEW YORK.
A King and a Few Dukes. A Romance. By Robert W. Chambers. Cloth, \$1.25. A. C. McClurg & Co.
The Empire of the Tsars and the Russians. By Anatole Leroy-Beaulieu. Translated by Zénaïde A. Ragozin. Part III. Cloth, \$3. A. C. McClurg & Co.

The Epic of the Fall of Man. A comparative study of Caedmon, Dante and Milton. By S. Humphreys Gurteen. Cloth, \$2.00. A. C. McClurg & Co.

S. BURNS WESTON, PHILADELPHIA.
Is Life Worth Living? By William James.

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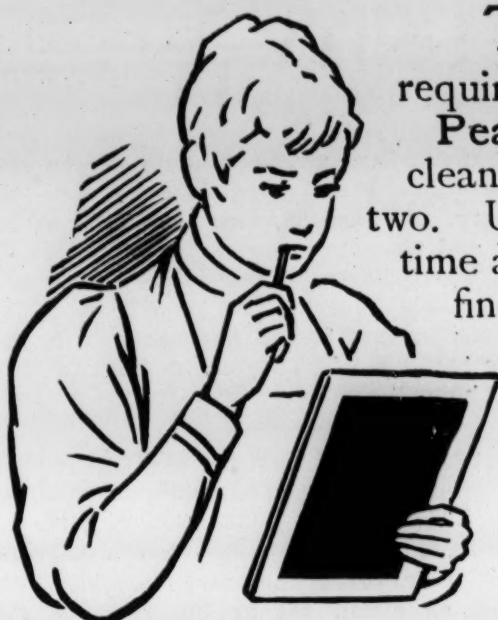
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\$40,000 to Tuft's College, for a new building to be known as the Howe Memorial. * * * Dr. Tuttle's relatives speak hopefully of his recovery, but it is as yet uncertain whether the paralysis will be permanent or not. Kind wishes from numberless hearts are sent to this well-beloved minister. * * * Rev. Dr. Cone, of Buchtel College, in conjunction with Principal Drummond of Oxford, Eng., Prof. Henry Forbes, of St. Lawrence University, Canton, N. Y., and another eminent scholar, has begun to write an international hand-book to the New Testament, from the standpoint of the higher criticism. G. P. Putnam's Sons will be the publishers. * * * Dr. Canfield, of St. Paul's Church, CHICAGO, proposes to preach a series of spring sermons: "A Short History of Life and Love on the Earth." The following are the subtitles:

1. The Infancy of Life—where was it cradled?
2. Love at first sight, and what becomes of it.
3. Driven from the old home, and wanderings over the earth.
4. Modern tragedies of the spirit.
5. Still working upon a superstructure wherein may joyfully dwell the soul, with all its infinite possibilities of future good.

UNITARIAN.—The executive board of the Women's Alliance held its regular monthly meeting in Boston on April 10. Full reports were received from the branches. So extensive is the work that it takes nearly four columns of the *Christian Register* to tell it even briefly. The result of postoffice mission advertising in *McClure's Magazine* was given; one hundred and fifty appeals had been received from earnest and cultivated people. * * * NEW YORK.—A general meeting of the society of All Souls Church was held April 8 to take formal action on the departure of the pastor, Rev. Theodore C. Williams, who will sail for Europe this month. After expressions and resolutions of regret and warm appreciation Mr. Williams' was presented by his congregation with a check for something over seven thousand dollars. * * * The First Unitarian Church of PHILADELPHIA has planned a most interesting celebration for its hundredth anniversary. The actual anniversary is June 12; but this will be anticipated by a month. Independent of the great interest of the occasion, such names as those of the following speakers, Rev. Charles Carroll Everett, D. D., dean of the Harvard Divinity School; Rev. Robert Collyer, who will deliver the address in memory of the late beloved pastor emeritus, Dr. Furness; Revs. W. W. Fenn, Merle St. Croix Wright, Samuel Crothers, and John Fiske of Cambridge, indicate the richness of the intellectual treat and spiritual uplift in store for those who are able to attend. THE NEW UNITY sends its congratulations and expresses as before its interest in this significant historical review lesson. * * * "The Benevolent Fraternity of Churches," BOSTON, has been earnestly requested by the Boston Association of Ministers, and the Suffolk Conference, to con-



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tinue the popular open-air preaching on Boston Common Sunday afternoons.

LIBERAL CONGRESS NOTES.—Hopeful news comes from GRAND RAPIDS, MICH. Many, if not most of those who once tried to establish a Unity Church in Grand Rapids are now pushing for the same thing, on more constructive and religious lines, we trust, by joining issues with the All Souls Church of that place, which has been and is in connection with the Universalist fellowship. If the door is wide open and the minister is pushing for the things that make for humanity and progress, he deserves the help of all the liberal hearts and minds of Grand Rapids. Let them rise above schisms and isms and by self denial and forbearance learn to work together. All Souls Unity Club in connection with this society has been doing high work and has been meeting with eminent success. They have been talking of home topics: "Interiors and Exteriors of Home;" "The Physical Geography of Michigan and Grand Rapids," and one paper by Charles W. Garfield, secretary of the State Agricultural Society on "Our City Breathing Places" has been published in a leaflet. It is a wise and timely word concerning parks and deserves wide distribution. * * * The secretary of the Liberal Congress has recently spoken at Sterling, Ill., La Porte, Ind., Dodgeville, Wis., and Freeport, Ill. At the first place he was able to help Seward Baker on the evening of his first appearance before his people since his great misfortune, in which by a railroad accident he lost both his feet. At the second place he found the principle of the Congress put to its ultimate test. Here Jew and Gentile without the help of a settled minister, maintain profitable services to the delight of all concerned. We were told that perhaps one-third of the regular supporters are Jewish, but they do not feel estranged, and the other two-

To find the time

required to clean your house with Pearline, take the time required to clean it last with soap, and divide by two. Use Pearline, and save half your time and half your labor—then you can find time to do something else besides work.

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thirds do not feel in the presence of strangers. At the third place, the message of the Parliament was delivered to a crowded house, representing all faiths and several ministers, and all seemed to recognize the message and to respond thereto. At the last place he found the People's Church, the child of the Congress, hopeful and enthusiastic. They have arranged for fortnightly services by G. B. Penney, secretary of the Religious Federation of Central Illinois.

LIBERAL ORTHODOXY.—Dr. Herrick, of the Mt. Vernon Congregational Church in Boston, recently celebrated his twenty-fifth anniversary as pastor of the society. In his sermon preached on Sunday, April 12, he spoke of the wonderful growth toward liberalism which these twenty-five years have witnessed. "Time is not life," he says, "I can only say I have been trying to put something into the time." May the good brother have many years to fill with the things which shall abide and which tend toward the larger brotherhood. An extract from his sermon will be printed in these columns. * * * Dr. Rusk, pastor of the Militant Church, CHICAGO, has incurred the displeasure of the Presbytery. A committee has been appointed to wait upon him, with reference to his invitation to Colonel Ingersoll to occupy his pulpit. * * * Dr. Washington Gladden has lately been the presiding genius of a union movement among the Congregational and Christian churches of Central and Southern Ohio. Dr. Gladden said, "The two denominations have been traveling in the same car so long a time, with only a narrow aisle between, that it is time they were on speaking terms." No organic union was effected, but a correspondent writes, "the end is not yet." * * * In MASSACHUSETTS there is what is called "The Convention of Congregational Ministers," and it has issued an appeal in behalf of its charitable fund. The income of this fund goes to the widows and daughters of MASSACHUSETTS Congregational ministers who died without pastoral settlements. Both Trinitarian and Unitarian Churches have always helped this work along. * * * The Wesley Church in Melbourne, Australia, which was built about thirty-five years ago as a sort of Methodist Cathedral, and was said to be the finest building in the world of that denomination, was somewhat of a failure as an exclusive and wealthy church. It has now been converted into the nobler uses of an "Institutional Church." Rev. A. R. Edgar leads the movement. He is six feet tall, a famous open-air preacher, and is said to be hated by the publicans and saloonkeepers more than any man in Victoria. Among the many activities of this movement are a "Pleasant

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CHICAGO ALL SOULS CHURCH.—On the evening of April 30 the confirmation class Alumni of All Souls Church gathered in the auditorium of the church to celebrate their seventh annual reunion. Mr. Jones, as usual, sat at the head of the well-filled tables with the new class of sixteen members about to be numbered with the alumni, gathered around him. After a few welcoming words from him, the program of the evening rested in the hands of France Anderson, the president. The class of '96 was most graciously welcomed by Adah Whitcomb. There were songs and recitations. Two essays, one by Catherine Scobey, on "How to Blend Fun and Seriousness" in life, and another, by George Manierre, on "All Souls Church as a Training School for Citizenship." The qualities of both these papers showed earnest thinking and high ideals on the part of the children. Mr. D. M. Lord, chairman of the board of trustees, in one of those bright speeches which may always be counted upon from him, showed the children a glimpse into a New England home where the inmates were so much truer and sweeter than the grim theological doctrines which they tried to believe they believed. He congratulated them on their more liberal training and the "wider view" which ought to bring the "loftier goal" and the "deeper reverence." The Alumni had invited their new neighbor, Dr. Stoltz, to supper, and then they exacted a speech. He made it and won their hearts, for did he not call their teacher his teacher too? He told them that it was no easy matter to follow this high leading; restless force and persistent energy were needed to keep the current of the river full and strong when the banks were taken down. Only the children of Israel who were born out of slavery were allowed to enter Caanan, and to these free children of a free church might it be given to enter the promised land with their Moses. The Alumni now numbers 159 members; 15 are in college, 22 at high school, 26 in grammar schools, 38 have entered on the practice of their professions or business in life, 2 have passed out of sight to be the more cherished in the hearts that loved them, and the remainder in some way or other are practicing the domestic arts. It has been the privilege of the writer to be present at all seven of these reunions and there is no more encouraging or sacred occasion in all the church year. Encouraging? Yes! for here is the younger All Souls Church already organized, with splendid energy, health and ability to carry on the work. Sacred, too, for after all the fun is

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over and the pastor has said his few tender words and breathed the benediction, somehow one feels that each young soul has taken fresh hold on the more excellent things and rededicated itself to the service of truth, righteousness and love.

Old and New.

The Albert Levy prize, of the value of \$10,000, has been awarded by the Academy of Medicine to Drs. Behring of Berlin, and Roux, sub-director of the Pasteur Institute in Paris, for their discovery of the means of curing diphtheria.

An amusing story comes from a French provincial city where a stock company at a small theater were playing "Hamlet." A herald announced "the king," and as the actor stepped into view, a sarcastic voice came from the gallery:

"What, him a king! why, he owes me two francs."

Little Carl while playing had torn his frock very badly and was about to receive a severe scolding from his mother, when he interrupted her with, "Don't scold, mama; the least said the soonest mended, you know."

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

The following is told of Edmund Clarence Stedman, the well-known poet and critic: A report was circulated that Bishop Potter had suggested making one of the chapels in the new Cathedral of St. John the Divine, at New York, a poet's corner for the entombment of Americans distinguished in literature. Mr. Stedman thereupon sent word that he would like to select the first five or six poets to kill.

The Manchester Union says: "There is considerable concern in Boston about the future of James Russell Lowell's magnificent old home in Cambridge at the gateway of Mount Auburn cemetery. The house is the property of the poet's daughter, but the land adjoining it is in the hands of real estate agents, and the fine estate will soon be cut up into building lots unless the property is rescued. The house is an old Tory mansion, one of the few still standing, in excellent condition, in Cambridge."

Prince Ferdinand of Bulgaria has succeeded in overcoming, or ignoring, the difficulties which, he asserted, stood in his way, and has decreed, and last week carried out the decree, that his son and heir, Prince Boris, should be converted from the Roman Catholic faith to that of the Greek church. What the difficulties were has not until recently become known, for it has at no time been believed that they were due to the possession of any strong religious convictions on the part of Prince Ferdinand, or any pain the sacrifice would give him personally.

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